

**HOW SHOULD
THE MISSIONARY
SPEND HIS FURLOUGH?**

Board of Missionary Preparation

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How Should the Missionary Spend His Furlough?

**Board of Missionary Preparation
25 Madison Ave. New York City**

FOREWORD

THIS leaflet is only meant to be suggestive. The material it contains is the result of a careful investigation of the missionary furlough problem by a committee appointed by the Board of Missionary Preparation. The data on which this report is based are noted on page 8. While the experiences and view points of so large a number of missionaries carry considerable authority and constitute a rich storehouse of suggestions, the Committee investigating this subject covets for its report the correction of further criticism and the enrichment of further suggestions. Will you not, you into whose hands this leaflet falls, will you not contribute to this undertaking by sending your suggestions to Dr. F. K. Sanders, the Director of the Board of Missionary Preparation, who may be addressed at 25 Madison Avenue, New York City.

The attention of readers is called to other investigations made by other committees whose reports are in a peculiar way supplementary to the discussions of this leaflet. These reports are listed on the inside back cover of this leaflet.

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Committee on Missionary Furloughs

How Should the Missionary Spend His Furlough?

IMPORTANCE OF SUBJECT

THE vital importance of this subject, proposed by the Board of Missionary Preparation for special study and investigation, will be appreciated more fully as we remind ourselves of the number of lives involved, the amount of time and money at issue, and the practical bearing of the whole question upon missionary efficiency. The total number of foreign missionaries supported by American Boards and Societies is over 8,000. With an average term of service of seven years, 1,143 missionaries will be found coming to America each year for their regular furloughs. As the furlough period usually extends to fifteen months, we are dealing in this investigation with an annual investment of 1,429 years of human life, while the annual financial investment is certainly not less than \$572,000. Were we to include the whole Protestant foreign missionary force there would be involved annually 3,600 years of human life and probably as much as \$1,500,000 in financial investment. The effective use of

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so much time and money surely deserves the most painstaking investigations and the most careful study on the part of those to whom is committed the task of carrying the Gospel to all the world. Nor is this duty of careful research laid upon us alone by the high estimate of time and money involved, for there is a further call to the investigation proposed because its findings promise increased efficiency in service as these missionaries return to their fields of labor for terms approximating seven years. The missionary enterprise is even now involved in the expense of missionary furloughs (both travel expenses and salary expenses), whether these furlough periods are being rightly used or not. Any additional expenditures proposed will be infinitesimal as compared with the large expenditures to which the missionary enterprise is now committed in connection with the furloughs of its missionaries. The investigation, therefore, promises, at little or practically no expense, to provide clear and marked gains in missionary efficiency.

The need for this investigation is all the more pressing because it seems to have been neglected in the past.

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The report of Commission V on "The Preparation of Missionaries," presented to the Edinburgh Conference in 1910, discussed at length the general subject of the training of missionaries, but it was the candidate for missionary appointment and the years preceding his appointment that were under special consideration. The training and further development of the missionary who is already in service were given only the limited treatment of six pages, while the opportunity which the furlough period provides for such training was only touched upon in a single page. Furthermore, in the ample bibliography presented as a part of the Commission's report, no volume or leaflet deals primarily with the proper use of the furlough period, and only a few elementary leaflets have been discovered, issued since the Edinburgh Conference and affording suggestions to missionaries as to how they may make the most profitable use of their periodic furloughs.

The time and money values involved, the possibility of great gain in efficiency at but slight additional expense, and the absence of an adequate treatment of the subject in the past, at-

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tach a significant importance to the present investigation.

DATA INVESTIGATED

This leaflet is based largely upon replies to a questionnaire which was prepared and sent out to a selected list of missionaries and missionary leaders. Limitations of time have prevented hearing from some of the more distant fields, save as those fields were represented by missionaries on furlough. However, the Committee had before it some 110 replies to its questionnaire, the majority of these bearing clear evidence of most careful preparation, while in some cases accompanying letters gave still more extended information. The 110 replies presented such a variety of viewpoints that one may justly believe that few situations could have been overlooked. Among the correspondents there were both men and women; ordained missionaries and laymen; missionaries engaged in medical, educational, industrial, administrative and evangelistic missionary work; missionaries laboring in Africa, Alaska, Assam, Brazil, Burma, Ceylon, China, Greece, India, Japan,

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Korea, Mexico, Nicaragua, Persia, the Philippines, Syria, Tibet, Turkey, Uruguay and the West Indies; some of the correspondents were having their first furlough experiences, while others had had repeated experience with furlough periods. Repeatedly did the correspondents express their very deep interest in the investigation and their conviction as to the value which it might have to the missionary individually and to the cause he serves. The list of correspondents included particularly a large number of those who were either on furlough or had just returned to their fields after furlough, for it was felt that to these the problems and value of the furlough period would be most vivid and real.

The questionnaire requested replies to some 62 questions grouped under the following six main heads:

- I. Furlough conditions.
- II. Physical development.
- III. Intellectual development.
- IV. Spiritual development.
- V. Cultivation of the home Church.
- VI. Matters requiring special emphasis.

This report discusses the first five of these headings and presents some general suggestions which are sub-

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mitted in addition to the conclusions which belong to each of the five subdivisions.

FURLOUGH CONDITIONS

It is important to have a clear and accurate knowledge of furlough conditions, for these are vitally related to the uses which it is proposed to make of the furlough period.

(1) *Frequency of Furlough*—This bears a vital relation to the state of health, and this in turn determines, to a great extent, the possibility of study and other work during the furlough period. In mission fields lying within the Temperate Zone, seven years seems to be the prevailing length of the term of service. In the Tropics and also in Arabia and Brazil, the term is from three to five years. It is worth noting that there has been a general tendency to reduce the length of the term of service, the seven-year term being in the majority of instances a reduction from ten years. In a large number of cases unmarried women missionaries serve for shorter terms than do the men and their wives. In a few cases it was urged that an option should be given the missionary to return at the end of a longer term, such as

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seven years, and have a year at home, or to return at the end of a shorter period of four years with but six months at home. This plan has in some cases been found actually impracticable and, save for nearby fields, such as the West Indies or Mexico, it would be open to the following serious objections: (*a*) The expense of travel is too great for such slight furlough advantages as six months would provide; (*b*) it is confusing to plans at home and on the field to allow such an option; (*c*) the short furlough makes impossible almost all uses of the furlough period, save for physical development.

It is to be noted that the necessity for a periodic furlough is vitally related to summer vacation privileges. Where these are satisfactory and provide some real rest and tonic the existing regulations would seem to be generally satisfactory: about seven years for the term of service in temperate zones and from three to five in the Tropics. Under normal conditions of health this should not only prevent breakdowns but should also bring the missionary home with such a fair degree of health that he would be able to apply himself to a reasonable degree to study, to the cultivation of the

home Church and to self-improvement generally.

(2) *Length of the Furlough*—Passing by the proposals for short term service and short furloughs the prevailing opinion is that a furlough period of fifteen months should be allowed. In theory, this is a furlough period of one year, but to avoid the summer months, in which little would be done on the field anyhow and which are trying months, the missionary comes home in the late spring and returns to his field in the early autumn of the succeeding year. A few, doubtless, where the climatic conditions of their fields are a negligible factor, would limit the furlough to one year in America. Some argue for longer furloughs in the later periods of missionary service on the ground of failing strength with advancing years; but others argue for longer furlough periods in the early years of missionary service on the ground that at that period of life they can be most helped by courses of study and further preparation.

On the whole, fifteen months seems to be the most reasonable length for periodic furlough.

(3) *Furlough Allowance*—This varies for married men from \$500 to \$1,200,

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with or without children's allowances; although the majority seem to be allowed \$1,000 for the furlough salary. In the case of unmarried women it varies from \$350 to \$600.

This question of furlough allowance needs to be very earnestly considered by all missionary agencies, especially by those that have not made a recent adjustment of their missionary salaries to the increased cost of living in America. It is a subject more vitally related to the proper use of the furlough period than is commonly supposed. It affects health, for where the salary is inadequate financial worry ensues. It affects intellectual and spiritual development, for the missionary is thereby prevented from taking advantage of educational and inspirational privileges that would otherwise be accessible. It affects his usefulness as a force in cultivating the home Church, for he is unable to travel about or dress in the way that social standards require. Frequently, he is compelled to go back to his field with debts which would rightly embitter the soul of a righteous man. One missionary reports that his first furlough cost him almost twice as much as his furlough allowance, and the second furlough almost four

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times as much; and his is a name most honored in missionary circles. The question is most pressing because of the enormous gains that come from more satisfactory furlough allowances.

(4) *Where to Locate* — Naturally, the overwhelming majority of furlough periods of American missionaries are spent wholly in America. A considerable number are able to widen their horizon and add to their self-development by visits to other countries lying along the route of their travel or even by extended delays in Europe for purposes of study. In America the location of the missionary during his furlough period is determined by one or more of the following considerations: (*a*) to be with relatives; (*b*) to provide educational privileges for the children; (*c*) for health reasons; (*d*) for reasons of economy; (*e*) for purposes of study; (*f*) for deputation work and speaking; (*g*) for conferences with the Board. It is easy to see that some of these considerations might so dominate the missionary's location as to interfere with the most effective use of the furlough period, *e. g.*, (*a*), (*b*), (*d*), and (*f*). It is for this reason that the returning missionary should be helped by friendly counsel on the one

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hand and by such financial co-operation as may be reasonable and possible on the other hand.

PHYSICAL DEVELOPMENT

The physical recuperation and development of the missionary may well be treated first, for it is the primary and basic object of the furlough period.

(1) *What Time Should be Devoted to Physical Development?* — The replies show wide divergence of personal opinion or experience. There is the missionary whose opinion is that "this rest business is somewhat overdone," who comes home rejoicing in his strength and who, evidently a good sailor, would limit the rest period to the invigorating experiences of a sea voyage from the foreign field to America. Then there is the missionary who would devote the whole period to physical rest, who would count all other occupation as an exception to the rule and who would even then reckon the rest period all too short. Recognizing that special schedules will require to be made for those who are broken down physically or nervously or who stand in need of some severe operation, perhaps a reasonable allowance for rest and physical recuperation for those who re-

turn home with a fair degree of health would be one-third of the entire time of the furlough, or three months at the beginning (usually the first summer) and one month or two at the end of the furlough. The case of those whose health is undermined will be considered later. The following reply expresses, in the main, the thought of many: "As a rule, the first few months of the furlough should be spent in physical rest, visiting friends and relatives and getting one's bearings. During that period the missionary should not do much public speaking or much special study in institutions, but should be studying the general situation in the home land and home Church. He should know what the people at home are thinking and planning, and the terms in which they are thinking. He should get thoroughly interested in them and what they are doing and not be 'just dying to get back to his field of labor.' When he has had a good physical rest and has done this work of 'orientation,' he will be in a position to do other things."

(2) *What Treatment Should be Followed and How Determine the Same?*—For those who are generally well some simple prescription of exercise and diet,

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with outdoor life on farm, ranch, mountain or plain is recommended. For others hospital, sanitarium or surgical treatment may be required. Freedom from anxiety is an essential requirement for satisfactory physical recuperation, and here again the root of the trouble may lead back to the financial problem.

To determine what is required the proposal most widely endorsed is that every missionary upon arrival in America shall undergo medical examination. Three questions are to be answered by this examination: (*a*) Does the missionary require any special treatment while on furlough? (*b*) If so, what? (*c*) Does the case suggest the necessity of a further medical examination toward the end of the furlough to determine fitness for return to the field?

That all should undergo this first examination seems clear, for as one missionary (a doctor) remarks, "He (the missionary) is usually a poor judge when left to himself, even though a physician," while another (also a medical missionary) writes: "It (the treatment) should in no wise be left to the decision of the missionary himself." However, the following points with reference to this medical examination need to be

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noted: (a) The examining physician should be a man in sympathy with missions. (b) He should have some knowledge of Oriental conditions and diseases. (c) In case of a special ailment the missionary should go to a specialist. (d) The examination should be thorough and fearless. Fearing that too many concessions will be made, one missionary writes: "Have a medical board which knows nothing of the individual, his field, relatives, friends, desires, fears or hobby."

A proposal made in the questionnaire that every missionary should undergo an annual medical examination on the field was widely endorsed. The few objections raised suggest the propriety of modifying the suggestion somewhat and instead of actually requiring every individual missionary to undergo a medical examination each year in the field, that a medical report be required by every Board to be sent to it annually from the field, reviewing the health of the missionaries on the field. This would avoid the necessity for formal examinations, where manifestly unnecessary. It would, however, bring to light physical breaks that are threatening. Needless to add, it would be a confidential report

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from the doctor on the field to the Board in America and would not parade before the entire mission the physical limitations of each missionary. The bearing of this proposal upon physical recuperation during the furlough period is obvious, for the reports from the fields would form a basis for a prescription of treatment by the home doctors when the missionary returns to America. A proper correlation as to character of examination and method of reporting the same will need to be worked out between the medical examination taken on the field and the one taken at home. The records of both should be carefully filed for subsequent reference and perhaps criticism both at home and on the field.

(3) *Financial Provision for Medical Treatment*—A very few instances occur where hospitals under denominational control generously provide free medical treatment and beds for missionaries. In a larger number of cases only some reduction of the regular charges is conceded. In some cases the Boards, by regular or special allowances, cover the cost of the medical treatment or the surgical operations which their missionaries require. Repeated mention is made of the special privileges which have been

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accorded missionaries at Clifton Springs and Battle Creek.

The investigation discloses strong reasons for the position that just as Boards should insist on all missionaries undergoing medical examination upon their return on furlough, the Boards should carry the expense of any unusual expenditures that are involved in the medical or surgical treatments which their medical examinations have shown to be necessary. The reasons for this are obvious: (*a*) It is a matter of ultimate economy; a missionary fully restored to health will be more useful than one who returns to work with some physical disability. (*b*) In almost every instance the present furlough allowances would not permit the missionary to take expensive treatment at his own charges. (*c*) The disability is often incurred while the missionary is serving the Board and the Church; in some cases it is the direct result of strain owing to the Church's failure to send adequate reinforcements.

INTELLECTUAL DEVELOPMENT

To begin by mentioning a general impression gained from a study of the data

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in hand, there seems to be justification for saying that this section of the questionnaire received on the whole inadequate or imperfect treatment at the hands of correspondents. Naturally the subject presents such varied aspects because of differing types of intellectual training required on the foreign field that it does not lend itself to a clearly defined discussion. Then, too, the exact content of many of the studies proposed may not have seemed clear to the correspondents, partly because some of them are of more recent development and partly because the treatment of them differs greatly in different institutions. Generally speaking, the wisdom of devoting part of the furlough to intellectual development is granted by all. Where reserve appears in the endorsement of this plan it seems to be because of fear that it will infringe unduly upon physical recuperation on the one hand or the cultivation of the home Church on the other.

(1) *Selection of Work*—Who shall decide the questions connected with special study during the furlough period—the missionary, the Mission or the Board? There is remarkable unanimity in the opinion that the missionary him-

self should be the chief judge in the matter, and, naturally so: he it is who must be whole-heartedly satisfied or his study will be formal and perfunctory; he it is who knows his own field of work and his own limitations in relation to it; he it is who best may correlate conscientiously the Mission's policy with the Board's projects. The chief function of the Mission would be to notify the missionary on furlough of any specialized form of work to which it is intending to assign him; otherwise he would be free to follow the lines of his own sense of personal need for intellectual development. The special function of the Board is to lift before the missionary its ideals for greater efficiency through special training, to bring him into touch with that wealth of specialized knowledge of whose existence he may be ignorant, to help him in solving some of the practical problems connected with his selection of an institution and of suitable courses of study, and finally to help solve the financial difficulties which might otherwise prevent his engaging in these studies.

(2) *Time*—While some would regard even one month of study as satisfactory and others desire an entire school year for such intellectual development, it is

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recognized that with other claims upon his time the missionary on furlough will not be able, as a rule, to give more than one full term (about three months) to study at an institution. This would not apply to those preparing for some specialized form of work where a definite appointment to such work becomes the justification for longer furlough and more extended study.

The problem of properly correlating study with speaking in the churches may find solution in several ways. If the fall months are given to study, the spring months may be given to deputation work. Or, again, the missionary may be able to study during the week and devote his Sundays to speaking; this assumes a fair degree of health and also his location for study in the midst of his denominational constituency, which may not always be the case. Or, finally, deputation work may be reduced to a minimum on the ground either that this missionary is not specially gifted for such work or that the missionary's chief duty has to do with making himself efficient for work abroad. It is to be recognized that many plead for the upkeep of deputational activity on the ground of its mental and spiritual stimulus and be-

cause of its value as a wholesome corrective to purely intellectual work.

(3) *Place*—Should that portion of the furlough which is to be devoted to intellectual development be spent on the foreign field, in Europe or in America? The objective on the foreign field would be some original study of language, literature, religions, social conditions, for which investigations no opportunity existed while the missionary was immersed in regular work. The methods and conditions of adjoining missions and mission fields would also require study abroad. The argument for studying in Europe would be, for example, that medical men could profitably take up special studies in Oriental diseases, and American missionaries laboring in India would find it a valuable thing to study British educational ideals which lie back of the British educational policy in India. Such cases, however, may be regarded as exceptions; in the majority of cases the decision will relate to institutions in this country.

In selecting the place of study it is recognized that ordinarily considerations of economy and accessibility are likely to exert far too strong an influence, while the truest considerations are aca-

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demical facilities and spiritual atmosphere. If academic facilities are given chief consideration it is with the very proper explanation that church life in the city may provide the spiritual atmosphere required, even though there is little or none of it in the institution itself, *e. g.*, many medical and technical schools. Denominational considerations are ordinarily reported to be of lesser importance in the selection of the place for study.

A strong plea is made by most of the correspondents for the allowance of study privileges to wives as well as to their husbands. The advantage of thus having the family united during the furlough period; the intellectual fellowship which husband and wife may thus enjoy; the partial amends that ought in justice to be thus made to those women who through their devotion to household duties are ever making heroic sacrifices; these are among the arguments presented.

(4) *Cost*—The replies received from missionaries reveal a most worthy conservatism with reference to making claims upon the mission treasury for expenses incurred in pursuing these studies. Nevertheless it is recognized that in very many cases all such study will

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be impossible if the missionary must bear the expense. With general unanimity the opinion is expressed that the Board should provide for the tuition fees if these are not remitted by the institution. It is also felt by many that the railroad travel should be paid by the Board, especially if some distant institution is selected after consultation with the Board. Perhaps a wiser principle to adopt would be for the Board to appoint a special committee to deal with each case separately and provide for all such expenses connected with these studies as are found to be in excess of the missionary's normal furlough expenses, providing, of course, that the missionary finds himself unable to meet these expenses and providing the Board approved of them before they were incurred. Among the arguments by which, it is suggested, the Board can justify such expenditures are: (*a*) These studies aim to increase the missionary's efficiency in the work of the Church; (*b*) but for such help from the Board the missionary must go back to his field imperfectly equipped; (*c*) the very conditions of the mission field and of the missionary's life abroad place limitations upon him, cutting him off from the in-

tellectual stimulus which is the common privilege of all in America—this is, therefore, only proper and partial compensation; (*d*) principles of efficiency in the business world will justify such grants.

(5) *Course* — Correspondents were asked to indicate the relative emphasis which their experience and observation would lead them to lay upon the following subjects of study:

(*a*) Biblical, theological and philosophical.

(*b*) History, literature and religions of the field.

(*c*) Recent developments in thought or technique in the missionary's own profession; *e. g.*, medicine, education.

(*d*) Social subjects bearing on present-day movements.

(*e*) Subjects omitted from the missionary's early education, need of which was discovered in service.

(*f*) Special preparation for new lines of work (*e. g.*, for Moslems in India, China).

(*g*) Survey courses for intellectual and spiritual stimulus.

Medical missionaries generally give first place to (*c*). Evangelistic missionaries emphasize (*a*), with particular reference to Biblical study. Almost every one of the classes of subjects named has its strong advocates. Two generalizations, however, may be made. The first is that a very real and earnest plea is

made for a more satisfying study of the Bible. What seems to be desired is a study of the Bible which will unfold its spiritual teaching and dynamic. The other generalization is that the replies reveal to a considerable degree some suspicion and doubt as to the character and value of some of the lines of study which are proposed and which were endorsed at Edinburgh, but whose comparative novelty is still a hindrance to their acceptance in many quarters. There is need, if these studies are to be very widely taken up, that missionaries be made acquainted with their spiritual dynamic and their missionary value. Much has been done in this direction, but much yet remains to be done.

It is generally agreed that the first two furlough periods afford the best opportunities for special study and that after the second furlough it may not be easy to set the missionary free for study, as he will become preoccupied with the work of cultivating the home Church by missionary messages based on his years of experience on the foreign field.

SPIRITUAL DEVELOPMENT

To the question, Is the return home on furlough spiritually uplifting? the great majority of answers are in the affirmative. There were some who doubt it; the tremendous tides of worldliness and materialism in Christian America seem to such altogether appalling. Where coldness is found in the Church itself, it is to the missionary more discouraging than heathenism on the foreign field. Some feel that physical exhaustion is to a great extent the chief hindrance to spiritual development during the furlough period. The testimony, however, to the spiritual helpfulness of the furlough period is both abundant and very strong.

When pressed to define more particularly what phases or features of the furlough period have proved most helpful spiritually, our correspondents have uncovered many most interesting and suggestive lines of spiritual quickening. Many speak of the stimulating value of campaign work in which they have participated, testifying to the power and grace of God in their own fields; many make the spiritual value of a furlough period to depend almost entirely upon the maintenance by the missionary on furlough of those personal Bible

study and prayer habits that lie back of spiritual development everywhere; this is significant and suggestive. Mention is also made of personal fellowship with devout men and women while visiting congregations, Christian fellowship with godly relatives and friends, the opportunity for leisure and meditation, association with those engaged in evangelistic work, coming into touch with Board leaders, attending conventions, congregational life under live pastors, the enjoyment of worship in a well-appointed church, acquaintance with the intellectual development of leaders in Christian thought, the enjoyment of a Christian social environment, fresh views gained of one's own work, meeting young life and noting its missionary interest, attending great conventions, meeting those who are supporting the missionary, preaching sermons other than missionary, sharing in evangelistic effort, stimulating letters, books of a deeply spiritual character—at these and similar fountains have missionaries on furlough slaked their spiritual thirst.

Could the opportunities for such spiritual experiences be increased? One missionary wishes that there might be developed some great missionary and

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spiritual rallying center for America, as Keswick is for so large a constituency in Great Britain. A most valuable suggestion is that there should be appointed a secretary on furloughed missionaries whose duty would be to advise and follow up all missionaries on furlough and take the initiative in bringing them into touch with the most helpful movements ministering to spiritual development. Frequently the cost of travel prevents missionaries from enjoying the privileges of many helpful gatherings which might send them back to their fields of labor with entirely different conceptions of the home Church and an entirely different spirit of hopefulness and faith.

Many centers are mentioned where spiritual quickening was received, among them Student Volunteer Conventions (these receive repeated mention), general missionary rallies, the meetings of the highest courts of one's own denomination, Northfield, Silver Bay, Clifton Springs, Student Young Men's Christian Association and Student Young Women's Christian Association Conferences, Laymen's Missionary Movement Conferences, Moody Bible Institute, Nashville Christian Workers' Conferences, Christian Endeavor Con-

ventions, State Sunday School Conventions, Montreat, Lake Geneva, Hartford Seminary, Winona, Ocean Grove, Norwood College, Bible Teachers' Training School.

While few would divorce the intellectual development from the spiritual, yet many recognize that the spiritual may require an emphasis and an environment of its own, other than that of the period of study, when academic or professional study may be having almost exclusive consideration. It seems, therefore, that the spiritual development of the missionary calls for very definite planning and for such provision for contact with spiritual movements in the Church in America as may be possible.

CULTIVATION OF HOME CHURCH

The replies show that, next to physical recuperation, the cultivation of the home Church has seemed to the missionary to be the chief function of the furlough period. It is really remarkable how much time is actually given to this work by missionaries; and more remarkable still is the generous allowance of time which missionaries designate in their replies as a proper assignment to such

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work. While the majority would assign about one-third of the furlough to such work, many would assign one-half; while one declares two-thirds of the time none too much and another urges at least three-fourths. One missionary states that on his first furlough he spoke 200 times, on his second 230 times.

A discriminating distinction, however, is drawn by several between a larger use of the missionary in the work of cultivating the home Church and a more and intelligent and effective use of him. The suggestion ought to be heeded, for there are evidences of wasted energy in this work and the difficulties are so numerous and entangling that only a very systematic and careful handling of them can solve the problem.

Almost every correspondent is of the opinion that the work ought to be planned and operated from the headquarters of the Board. A sort of "Missionary Speakers' Supply Bureau" would need to be established. The missionary's speaking gifts should be carefully noted. Some should not speak at all, for health or other reasons. Some would only be acceptable and would be most acceptable in parlor meetings and with small groups. Some would fit into country churches

best; others into city churches. Infinite tact would need to be exercised by the Board's representative; infinite trust by the missionary. The Board would plan for individual congregational appointments and also for continuous campaigns. Some could write who could not speak. Some would give direct addresses; others might more effectively use the stereopticon lecture method.

If this work is to be systematized by the Boards after some such fashion, then it would be possible to go farther and give suggestions, if not training, to prospective speakers. Leaflets or booklets of suggestions ("Do and Don't") would need to be prepared. At present only two are in evidence: Dr. A. J. Brown's "The Foreign Missionary" and a leaflet by Rev. W. B. Anderson. A correspondent urges a "setting-up" conference with prospective missionary speakers, at which coaching on methods could be given; another testifies to the practical value along these lines of a lecture by Prof. St. John of Hartford on "Stories and Story Telling."

It would also be necessary to work out just, practicable and acceptable plans for meeting the expenses connected with this work of visiting the churches. The feel-

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ing is strongly expressed that, the missionary being on furlough salary, the Board should take care of all special expenses incurred in this way. This would include railroad expenses, entertainment, and perhaps an estimated allowance for incidentals and clothing where the work calls for expenditures along these lines that are out of the ordinary. Naturally, any collections donated would likewise go to the Board. Only in rare cases do missionaries endorse speaking in behalf of specials. The opinion is repeatedly expressed that loyalty to the work as a whole is the duty of every Board representative, unless his Board definitely assigns him the task of pleading for some special. It is also recognized that this is not at all in conflict with each missionary speaking for the most part concerning his own field or work.

Some very helpful suggestions come to light as to the particular aims which the missionary speaker should have before him in this work. Among them are these: "witness to the dynamic power of the Gospel to save nations, but most particularly individuals," present needs, acquainting the Church with the difficulties, appealing for volunteers, appealing for the consecration of wealth, telling of his

own field, lifting the home Church membership to a wider horizon, living the Life before all.

GENERAL SUGGESTIONS

In addition to the opinions expressed in the foregoing sections certain more general suggestions require to be recorded:

(1) Do we not need to work out a clearer and truer conception of the purposes of the missionary furlough? If one may judge from the replies received from our correspondents the different ends which a furlough serve are in the order of their importance as follows, according to existing conditions: (*a*) Health, (*b*) Social purposes, meeting friends and relatives, (*c*) Cultivation of home Church, (*d*) Spiritual stimulus and (*e*) Study. In the judgment of the Committee the proper order should be, considering present day missionary conditions: (*a*) Health, (*b*) Study, (*c*) Spiritual stimulus, (*d*) Social purposes and (*e*) Cultivation of the home Church.

However, there may be objection to any comparison of aims and purposes and it may be better to submit the following comprehensive scheme setting forth the ends to be served by a furlough:

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(a) As regards the missionary's own life and that of his family, the furlough is supposed to minister to physical repair, to spiritual up-building, to intellectual stimulus and development, to the renewal of social life and relationships, to professional training and graduate work, and, finally, to the gaining of those new intellectual and spiritual viewpoints which go far toward making over all of one's life and one's lifework.

(b) As regards the missionary's Board, through his furlough the missionary is given an opportunity to bring to his Board and its officers first-hand information and, when desired, advice, and to counsel with them for the solution of special problems involving the discovery of men, money or methods commensurate with the needs.

(c) As regards the missionary's Church, the furlough period makes possible the cultivation of the general missionary interest of the Church, and the deepening of the Church's interest in the missionary's own field and work in particular, through public addresses, private interviews, printed articles, co-operation in campaigns and conventions.

(d) As regards the missionary's Mission, the furlough period should set the missionary free from the engrossing claims of his own station or department and enable him to view the work of his Mission as a whole; it should add the corrective of the viewpoint of the home constituency and contribute helpful criticism through comparison of methods with workers from other Missions; it should afford an opportunity for building up at the home base a constituency having a special interest in that particular Mission and ministering to it

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throughout succeeding years, sympathy, prayer, money and life.

(*e*) As regards the missionary's wider or more general interests, the furlough period affords opportunity for co-operating with present-day movements in the home land, such as the national and interdenominational missionary movements, social movements, etc.; it may afford opportunity for vitally moulding public opinion in America and influencing popular feeling toward foreign nations, and perchance, even for useful and important service to government officials who desire information as to political, economic or commercial conditions in foreign lands.

It is not to be expected that any one missionary during any single furlough can render vital service along all or even many of these lines, for "there are diversities of gifts" and "diversities of ministrations," but through the most effective use of the furlough periods on the part of all contributions of incalculable value to the Kingdom of God will be made.

There is particular need that higher ideals be cultivated with **reference** to study and intellectual development as a furlough objective. Steps should be taken to advertise more widely in missionary circles the high standards of missionary preparation endorsed by the Edinburgh Conference, and then to show that really vital work may be done dur-

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ing the furlough period, short as it is. A booklet of testimonies from those who have done such work might be exceedingly effective.

(2) Should not Boards institute "Missionary Furlough Departments," assigning the work connected with this department to special committees and to a special secretary, whether the latter give his whole time to it or not?

It seems preferable to suggest the establishment of such "departments" rather than the enacting of innumerable rules and regulations, which will be inapplicable or irritating. Furthermore, the situation requires, throughout, the personal touch. Innumerable personal considerations must be weighed and sympathetic personal interviews are needed to clear away the difficulties of the individual missionary and set him forward on his way to the most effective use of his furlough.

(3) May not some financial provision be made by Boards to insure the highest returns? In many instances the financial arrangements just fall short of what is required to make the furlough an effective measure. Some financial provision is needed by the great majority of missionaries not to induce them, but to

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make it at all possible for them, to avail themselves of the opportunities for study that are to be found in existing American institutions. If the furlough salary itself is too low and tends to bury in some out-of-the-way place a missionary who ought to be either studying or touching the home Church, the evil may require for its correction what many Boards have recently been undertaking, a general advance in the furlough allowance, even before special allowances are made for study.

(4) A measure of educational equipment remains to be provided to meet the rather special and peculiar requirements of study by missionaries on furlough. Short yet complete schedules are needed to fit the limited time at the missionary's disposal. It would seem more important to have regard, not to denominational distinctions, but to geographical distribution, in seeking to establish such study centers for missionaries on furlough.

CONCLUSION

In conclusion we call attention again to the opening paragraphs of this report, in which emphasis was laid on the enormous money and life values which are at stake: an annual investment of 1,429 years of American missionary life and an annual investment of \$572,000 of American missionary money. Waste here becomes multiplied to an appalling extent. Efficiency here means, under the blessing of God, a maximum of power whose possibilities stir the imagination.

It is recognized that the conditions which govern the furlough period of the missionary are not ideal. It is to be hoped that as the thought of the Church and its leaders becomes focused upon existing limitations, much will be done to remove them. Meanwhile it will be the part of wisdom for missionaries and Boards alike to exercise that resourcefulness which will triumph over limitations and make this furlough period to yield the most that is possible for the increase of efficiency in this great enterprise of carrying the gospel to all the world.

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